<c (16) The heart has one hundred and one arteries ; of them one has issued through the head. The self comes up through it and attains immortality, while the rest, going different ways, help it to go out (to mundane existence).

" (17) The person of the size of the thumb, the Inner Self. is seated in the heart of man. One should patiently discriminate it from one's body, as one separates the? pith from a reed. One should know it as the bright, the immortal, one should know it as the bright, the immortal."

God is poetically represented to be of the size of the thumb, because, as the Supreme Self, He is manifested in the heart of man, which, according to an ancient doctrine is of the size of thumb.

t{ (18) Then Nachiketa having obtained this knowledge as told by Death and also all the rules of Yoga, obtained Brahman and became holy and immortal. Any one else who may know the science of the Self in this manner, will do the same."

CHAPTER VI. THE KAUSHITAKI UPANISHAD.

This Upanishad which consists of four chapters gives a graphic description of the Brahmaloka, the patlis which lead to it, the sastric exposition of the doctrine of incarnation and the unity of all things in an undivided consciousness—

a system of subjective idealism. One remarkable aspect of *Kaushitaki Upanishad* is that, it favours more than any other Upanishad the opinion held by competent authorities of the Upanishads that the movement of thought inaugurated by them originated mostly with the Kshatrias though it was taken up and latterly developed by the Brahmanas. In two of the four chapters of Kaushitaki, in the first and the fourth, it is a Kshatria chief who is the speaker and teaclier. It is Chitra in the former and Ajata-satru, King of Kasi, in the latter. In both cases, the learners are Brahmanas, Uddalaka Aruni in the first and Gargya Balaki in the second. In each case, the Brahmanas confess their ignorance and seek and